

It will strike every one, probably as a somewhat

extraordinary publication for a person in Mr. Clay's position to authorize. It shows this, if nothing else, that his estimate of Mr. Webster's character has not actually improved by time and further acquaintance.

N. Y. Post.

RATHER HYPOCRITICAL.

The non-intervention *theory* of this Administration is made, by its organs, a matter of infinite self-congratulation. Strange to say, however, on the Mexican frontier, Jose Carvajal, with his piratical and miscellaneous gang, have been breaking our treaty with Mexico, by his marauding and border warfare, and the New York *Times* (Whig) believes that this squad were indirectly aided by the United States authorities stationed there to enforce that treaty. The hypocrisy and inefficiency of this administration are thus indirectly rebuked by the *Times*.

Who will kindly point out to us the act of Congress, encouraging furays and raids upon our Mexican neighbors? May we find authority for them in the Resolutions of 1815, appropriating the theft of

Recall that it is to be detected in the act which distinguishes such a forcible seizure from a peaceful one. The conditions against Cuba? It is part or parcel of the doctrine of intervention as held by Russia, Austria, and the official organ at Washington? Or, does it come under the clause authorising the expedition to Jamaica? It is not clear. But the Government's business is at least winked at by the authorities. With a quite adequate force lining the frontier of the Rio Grande, it is impossible to believe that squad after squad of the fellows can be recruited, equipped, and shipped across the river without the connivance of those ostensibly stationed there to prevent it. An inefficient display of assiduity in trying to stay the recent filibuster movements by sea, will hardly compensate for the encouragement lent to land pirates. No doubt the Government will be glad to see Congress will maintain the Tehuantepec bargain, while we are so busy violating all the other provisions of the treaty of Guadalupe Hidalgo. Who would imagine that the proceedings at the Convention are countenanced, and national obligations repudiated, and peace disturbed, in the face of affected intentions to forbid them? There is blame shared somewhere; let it rest on the right shoulders.

SINGULAR SALE OF SLAVES.—A negro woman and several children were sold at Goldsboro, N. C., a few days ago, at prices ranging from \$711 to \$827. The *Goldsboro Patriot* says:—

'The Goldsboro slaveholder, a free negro by the name of Adam Wemy, who had purchased their mother, his wife, previous to their birth. They were, consequently, his slaves; and he having become involved, they were sold for his debts.'

'I have seen many phases' of the workings of slavery in my life, but never one more cruel than the above. Here is a man who has shown a most devoted attachment to one who afterwards became his wife—having purchased her freedom for that purpose. She is thus raised to equality with himself; and after years have passed of domestic happiness, she and her children are seized by the remorseless demon-power of slavery, and sold from the husband and father into life-long servitude, to appease the insatiable demands of the creditors of this unhappy

of Shylack has been held in abhorrence; but the execution of the pound of flesh, by the Merchant of Venice, as 'nominated in the bond,' was merciful when compared to that of those fiends in human shape who have thus enslaved, as it exists by law in the Southern portion of this country—which has been declared by the Old School General Assembly to be 'no bar to Christian communion.' 'How long, Lord, how long shall these things be?'—*Free Press*, *Petersburg*.

Fathers, mothers, sisters, brothers, do you hear that? A man bought a woman for a wife—a companion—not for a slave. They had several children together, and she bore them all in slavery. The pirates and thieves made her a slave; and the condition of the children following the condition of the mother, they too were sold as slaves to pay the debts of their mother and father.

How would you like to be sold like brutes into perpetual bondage for your father's debts? Yet this is in accordance with, and by authority of, what are called our blessed, wise, just, equal Christian laws!

to arouse the voting and law-making people of America, and show them that they are worse than the Turks and the Algerians!—*Portland Pleasure Boat.*

SALE OF FREE NEGROES.

Four negroes were sold a short time since in Texas, for attempting to kidnap a slave. They were free citizens of the United States, and were guilty of a gross, unwarrantable offence—and their punishment was to be meted out to any other felons who would steal gold and silver, or to any other property of the same amount of value!—*Buffalo Republic.*

We were sorry to see the above remarks—sorry that any body could compare a man who rescues a fellow-man from an unjust and cruel bondage, to the act of a common thief, who, from selfish motives, steals the gold and silver of his neighbor. The two are not in the slightest degree parallel. The thief who steals money, does it for his own benefit. He violates the law of the land, and also the laws of nature and of nature's God. He invades the just rights of another, for an unrighteous gain to himself. Not so the man who rescues a fellow-man from his bonds! Instead of being moved by selfish motives, he

he hazards his own liberty, and perhaps his life, to aid his brother in distress, without the slightest hope of obtaining any benefit for himself. It is true, he is wicked and oppressive, but he has sought to give the other the right to hold their weaker brethren as property. But high above these enforcements of men, is the natural, God-given, inalienable right of the slave to be free. He who would assist him to obtain the enjoyment of that right, to liberate a tyrant's law, he is yet acting in obedience to the law of natural right and natural humanity, and to all others as he would that others should do to him." We are told that the policy of attempting to bring away slaves from the South is "unjust," if this was generally attempted, though some might be set free, yet we think the effect in the end would be to increase their number. But if a man, and especially a cultured man, like the regular profession of his business, finds himself in the regular profession and is appealed to for help by a brother who has been wronged by the oppressor's scourge, and he listens to him from such a fate, we say he does an act which

